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MISSIONARY BIOGRAPHY.

MEMOIR OF THE REV. JAMES RICHARDS, AMERICAN MISSIONARY IN CEYLON, WHO DIED AUGUST 3, 1822.

[We have received from the brethren at Ceylon, a Memoir, from which, as it is longer than we can consistently insert, we shall compile such notices, as will tend to illustrate the character of that devoted missionary.]—*Herald.*

Mr. RICHARDS was born in Abington, Mass., February 23, 1784. He was the second son of James Richards, Esq. Quite young, his parents removed to Plainfield, in the same state. His early education was strictly religious; and during a season of special seriousness, under the ministry of the Rev. Moses Hallock, the pastor of that church, he became a hopeful subject of divine grace. He was then about fifteen years of age, but he did not unite himself with the visible church, until six years after this time. The following paragraphs are extracted from the memoir.

“Being a young man of respectable talents and ardent piety, he was early desirous of obtaining a liberal education, that he might be prepared to preach the Gospel of reconciliation. But his father, having a family of seven children, did not feel himself able to dispense with the services of James, who was then his eldest son, (an elder brother having died in infancy,) and to give him a public education. In these circumstances, his desire to devote his time to the studies preparatory to a collegiate education, could not be gratified, till he was nearly twenty years of age. At the age of twenty-two, he became a member of Williams College. During the whole course of his education, such were his pecuniary circumstances, that he was under the necessity of submitting to many privations. These reflect honor upon his Christian character, as he submitted to them, from a strong desire to promote the best interests of his fellow men.

“While a member of College, his classical acquirements were respectable, and in the mathematics he excelled. But it is on account of his attainments in literary & scientific knowledge, that is deserving of esteem, than for his love of order, his correct deportment, and the bright example which he set before his fellow students. During his residence in College a revival of religion took place. He labored among the students with diligence, prudence and zeal, and became the instrument of good to many of them. It was in college that he became acquainted with the beloved and lamented Samuel J. Mills, who was his classmate. A very intimate and endeared friendship was early formed between these kindred spirits; a friendship which continued thro’ life, and which, it is believed, has been resumed, and to be perpetuated in heaven.

“It is already known to many, that Mr. Richards was among the first in his native land, who sincerely devoted themselves to the cause of missions among the heathen. This he did at a time when the subject of foreign missions had excited little attention in America; and before any, except that little band of brethren, (of whom he was one) mentioned in the life of the Rev. Samuel J. Mills, had thought of making it a personal concern. It was here that they so often retired from the sight of the world to some consecrated spot for fasting and prayer, that they might seek divine direction, and find a door of entrance among the heathen. From that time he steadily pursued his object, amidst many delays and discouragements, which would have diverted any less devoted mind from its object.

“In 1809, he took the degree of Bachelor of Arts, and the same year became a member of the Theological Seminary at Andover. Here he labored with diligence and success in concert with Mills, and several others of his brethren, in promoting a spirit of missions among the students in the Seminary; and also in the Christian public, by the distribution of many books and pamphlets on the subject of missions.

“In June, 1810, Mr. Richards was one of that little company, five in number, who presented to the General Association of Ministers in Massachusetts, the memorial on the subject of missions, that led to the formation of the American Board of Commissioners for Foreign Missions. As Mr. Richards’ name, however, does not appear in the Minutes of the General Association, it may be proper to state the reason of its omission. The subject of Foreign Missions being comparatively new at that time, in America, it was thought by the members of the Association, that four was a sufficient number to be presented, in the first instance, before the Christian public, as devoted to that cause. Mr. Richards’ name was therefore erased, because the others with the exception of Mills, were his seniors in the Theological Seminary, and would be sooner prepared to leave their country on a foreign mission. But although junior in his collegiate standing, he was second only to Mills in having solemnly devoted himself to that great and glorious object. His heart was much set upon it. As a proof of this, it may be proper to mention, that, for several years after he had formed the resolution of becoming a missionary to the heathen, he had no other prospect of accomplishing his object, than that of working his passage to some part of the gentile world, and of casting his lot among the heathen. This he fully intended to do, in case there was no other mode of accomplishing his object.

“As an evidence of his strong attachment to this cause, the following brief extracts are selected from his journals.—“I feel that I owe ten thousand talents and have nothing to pay. The heathen have souls as precious as my own. If I leave, and expose myself to such suffering here below, for the sake of them and me, with what contentment should I quit the pleasures of refined society, and forsake father and mother, brothers and sisters, to carry the news of his love, to far distant lands; let me never consider any thing so great to suffer, or any thing too dear to part with, when the glory of God, and the salvation of the world require it.” Again—“I hope to use my efforts in disseminating the word of eternal life in the benighted regions of the east. But I have a deep conviction of my own weakness and dependence on God, and the importance of being qualified for this great work. May the Lord give me strength and grace! I feel as though I should be greatly disappointed, if I should not be permitted to preach Christ to the poor pagans.”

“On the evening of the 29th of June, 1822, he was attacked with severe pain in his right side, which continued several hours. From this time the commencement of his last illness may be dated. The pain in his side returned on the three following days, and on Monday the 1st of July, it was excessively severe, and continued nearly six hours. It was to be hoped, that in view of his protracted illness, he would be permitted quietly to descend to the grave. But the Lord seeth not as man seeth; and in this case his brethren had a pleasing illustration of the truth, ‘that the Lord doth not afflict willingly, nor grieve the chil-

dren of men.’ The necessity and utility of the severe sufferings, to which he was subjected, were in a good degree apparent even to us.—They were evidently the means of relieving him from that state of mental imbecility, of which he had much complained, and of rousing to vigorous exertion all the powers and faculties of his soul. While thus awakened by this powerful stimulus, the Lord was pleased to manifest himself unto him in a special manner, as the God of all consolation, as an infinitely glorious Being, and the object of supreme desire. He was favored at that time, with unusually elevated conceptions of the character of God, and with correspondent affections of heart. He afterwards repeatedly remarked, in reference to these seasons of suffering, that such were his views of the divine character, and so desirable did it appear to him, that God should be glorified by all his creatures, that he felt willing that his sufferings should be continued, and even increased, if it were necessary to promote any glorious designs of his heavenly Father; and that his sufferings were so evidently the means of rousing his mind to those sublime and heavenly contemplations, that he was in a degree reconciled to them and disposed to regard them as a proper occasion of thanksgiving. It is evident that these seasons of severe pain gave a character to the whole remaining course of his sickness; and that they were the means of increasing his happiness and his usefulness, during the last weeks of his life.

“On the 19th of July, his symptoms became more alarming, and his distress from nervous irritation and difficulty of breathing, became very great; so that it was necessary for several persons to be constantly employed in brushing and fanning him. He begged us to pray that he might have more patience, but observed—‘It is good to suffer. It gives me some faint idea of what my Saviour bore for me. Thanks, eternal thanks to that grace which snatched me from the jaws of the devourer! When I get home, how will I sing the praises of Him who will have washed away all my sins! Crown him, yes, I’ll crown him Lord of all.’ That hymn, which begins, ‘All hail the power of Jesus’ name,’ was ever a favorite one, and he often requested his brethren and sisters to sing it to him.

“On the morning of August 2d, Mrs. Richards rose early, to relieve the brother who had watched with him, and found him very quiet and comfortable, having rested better than usual. He spoke much of the goodness of God to him, and expressed a hope that he should not repine when called to suffering. A season of severe coughing soon came on, which affected him very much.—Soon after this he lost his appetite, and his cough rendered him unable to take stimulants, so that his strength failed fast. The fainting, and the distress for breath, accompanied with great nervous irritation, seemed too much for his feeble body to sustain, and he cried out, ‘O Lord deliver, O Lord Jesus come quickly. If this be dying, I must say, the pains, the groans, the dying strife. Lord, is it not enough?’ In the evening of the same day, when Mrs. Richards went to take leave of him, she asked, as was her custom, whether she could do any thing more for his comfort before she retired. ‘Yes,’ he answered, ‘command me to God and to the word of his grace, who is able to keep me from falling, and to present me faultless before the presence of his glory with exceeding joy.’ This was said with a trembling voice, and with many pauses. A little before 11 o’clock she returned to him, and he asked her why she came so soon? She told him that she found it difficult to sleep, while he was so distressed. He replied, ‘I am more quiet, and do not need you now; yet I feel great pain in my breast. I have a new feeling there.’ She told him that his symptoms indicated a speedy termination of his sufferings, and perhaps that was the last night. ‘Well my dear,’ said he, ‘you will unite with me in thanking God for so pleasant a prospect. Retire to rest, and gain strength for the trial.’ About three o’clock on the morning of the 3d, he sent for his wife, and when she came she found him in great bodily distress. Soon after this, in a season of fainting, he said, ‘Now I shall go.’ At half past four o’clock, Dr. Scudder was sent for. About five he was again in great distress, when it was thought he was dying. Reviving a little he said, ‘This is hard work.’ Immediately after this, his teeth began to chatter, his pulse became indistinct, and his breathing very irregular. A little before seven, Dr. Scudder arrived, and approaching his bed, said, ‘Well, brother Richards, it is almost over.’

“Joy beamed in his countenance as he looked up and said, ‘Yes, brother Scudder, I think so—I hope so. O Lord Jesus come quickly.’ After drowsing a few moments, he took an affectionate leave of his afflicted wife, and observed, ‘I have long been giving you my dying counsel and advice, and have now only to say farewell! The Lord bless you.’ Shortly after, Dr. Scudder observed that he might possibly continue a day or two longer. Mr. Richards, with a look of disappointment replied, ‘No, brother Scudder, no, never, I am just going.’ Soon after, ‘I have now clearer views of the Saviour than before. O, he is precious.’ About half past ten o’clock, he revived a little, and was able to speak more distinctly. On being asked what were his views of divine things, he replied, ‘Not so clear; I still feel that I see through a glass darkly. But soon, yes, very soon, face to face. He then inquired for James, his only child who was standing at the head of his bed. Taking him by the hand, he said, ‘My son, your papa is dying. He will very soon be dead. Thou, my son, remember three things. Be a good boy, obey your mama, and love Jesus Christ. Now remember these my son.’ He also gave him a small pocket Testament, and told him to read it much and obey it. His whole appearance was such as to denote that his last moments had arrived. Dr. Scudder had for a few moments left the room. Looking round upon those present, he said, ‘Tell brother Scudder going—and spoke no more. He continued to breathe for a few minutes, and then quietly fell asleep. His brethren and sisters present united in singing a hymn, and in offering up a prayer to God, expressive of the mingled emotions of joy and grief excited by the occasion.

“On the following day, which was the Sabbath, the members of the mission assembled at Tillypally, and after attending to some appropriate religious exercises, committed the remains of their departed brother to the grave, in assured hope of a glorious resurrection, when this corruptible must put on incorruption, and this mortal must put on immortality.”

The Piety of Mr. Richards.

“Having been called into the kingdom of grace in early life,” says his biographer, his piety was of many years’ growth. But its depth and maturity were marked no less by the diligence, with which he had cultivated it, than by the number of years he had maintained a pious character.—The reality and strength of his piety, as will appear from the facts already stated, were put to a severe test through almost the whole period of his missionary course. His trials were many, and

in some respects peculiar. But the manner in which he bore them in the various situations in which he was placed, evinced, that being tried he was not found wanting, but was enabled to give an illustration of the truth, that ‘tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.’ He was very particular in the observance of *stated secret prayer*. For many years before his death, it was his constant habit to attend to this duty, morning, noon and night, and for several months before his death, he added another season immediately after coming in from his evening ride.—He said that as he could not perform much active labor in the mission, he felt it his duty to be much in prayer for its prosperity. In addition to these stated seasons of secret prayer, he united in family prayer morning and evening; in the season of prayer at one o’clock in the afternoon, which is observed by all the missionaries in the district, and also with his wife, after they had retired in the evening, making in all, eight seasons of prayer every day. When he had been prevented, one morning, by company, from attending to his secret devotions, he wrote in his journal as follows:—‘I felt a great uneasiness on this account, all the morning; and when I retired at noon, I felt as though I had been absent for a long time from an important place.’ At another time he thus expresses his feelings in the performance of this duty:—‘I find it my delight, from day to day, to pour out my heart in prayer. O let me live in the remotest corner of the earth, and enjoy the sweets of communion with God, rather than in a palace, and remain a stranger to this happiness.’ And again: ‘This morning I have been favored with near access to the throne of grace. O how delightful!

His assistance to the Mission.

“It would not be correct to say, that in preaching the Gospel, or in attending to other active duties of the mission, he was extensively useful; though, from the facts mentioned in the narrative, it will appear that he did something. But, Who does what’er his circumstance allows, Does well, acts nobly, angels could no more.

In speaking of him with reference to this sentiment it is proper to say, he was a laborious missionary, and acquitted himself well. But this is not all. His patience in suffering, his faith and confidence in God, amidst trials of various descriptions; his habitual cheerfulness and resignation to the divine will, while under the rod of affliction; his disposition to exert himself in the work of the mission, though unversed by sickness; the lively interest he manifested in every thing that related to the cause of Christ; his desire to lay down his life in the sight of the heathen, as a testimony of love to their souls, and of his love to his Saviour;—these, and other graces of a kindred nature, which he exhibited; reflect honor, not only upon himself as a missionary, but upon the cause to which he was devoted.

“In speaking of the assistance rendered by him to the mission, with which he was connected, it must be remarked, that he was highly useful as a friend and counsellor; as a companion and fellow-labourer. Viewing him as sustaining these relations, his brethren are made deeply to feel their loss, and are reminded of the advantages they derived from his assistance. He was under very favourable circumstances for giving counsel and advice, both to individuals, and to the missionaries as a body. Consequently, he was very useful in promoting that spirit of union and brotherly love, which has hitherto subsisted among them, and which is justly considered one of the most pleasing features of their mission. The example of this dear brother, is a rich legacy, which able surviving fellow-labourers will highly value.”

His partiality for the Missionary work.

“Those who knew him best, and saw him among the heathen, can testify that he had a strong partiality for the missionary work. He was ever disposed to magnify his office. He visited many missionary stations both in Asia & Africa, where he had frequent opportunities of surveying the missionary field in different aspects; but after all he had seen that was unfavorable and discouraging, and the contrary, he was heard repeatedly to say, with much deliberation, ‘I consider the employment of a humble and faithful missionary, who is engaged in actually *preaching the Gospel among the heathen*, the most noble, the most important, and the most desirable employment on earth.’ I have had no great joys or extraordinary views of late, but I feel such a confidence in God, as I would not part with for all the riches of the world. The Lord is faithful in fulfilling all his promises, and the language of my heart is, I will trust in him all the days of my life.’ Those who knew him most intimately can testify, that his life was in accordance with the extracts that have been made from his writings; and that they were not mere words without meaning, but the real sentiments and feelings of his heart. It is not intended by this, however, that he was perfect,—that he was destitute of those faults and infirmities, that are incident to the best of men in this state of trial. He was fully aware of his easily besetting sins, and maintained a constant and vigorous warfare against them. It was his daily grief, that he was not more holy, and his constant endeavor to become perfectly conformed to his divine Lord and Master. ‘Forgetting the things that are behind, he pressed toward the mark for the prize of the high calling of God in Christ Jesus.’ From what has been said, it will appear, that he possessed that primary and essential qualification of a true missionary—ardent piety.

From the London Sunday School Teacher’s Magazine.

MEMOIR
Of Mr. William Mills, Late Superintendent of the Friar Street Sunday School.

To exemplify what a Sunday School teacher should be, we are not likely to succeed in merely laying down rules for his observance, as by a correct representation of one who was zealous and active while living, and has now gone from his work to his reward. A character of this description the writer is happy to introduce to the notice of Sunday school teachers; as he conceives it well calculated to give an additional excitement to the diligent, to shame the indolent, and to bring into action some who possess suitable qualifications for the work, but who have not been yet induced to labour in the vineyard.

Of the early part of the life of Mr. William Mills, the subject of this memoir, we can furnish only a few particulars. He was for some time a scholar in Mr. Thornton’s Sunday school at Bermondsey; where he first became the subject of serious impressions, which were so powerful, as frequently to deprive him of his stated repose. These, although they may be regarded as the commencement of a work of grace on his soul, did not effect a thorough change in heart and life.

When he arrived at years of maturity, it pleased God in infinite mercy, under the preaching of the Rev. John Sibree, to chase away the remaining darkness from his mind, and to impart the knowledge of salvation through the remission of sins by the blood of Christ. Having joined himself to the Lord, he became united to his people, and manifested the praises of that God who had called him from nature’s darkness to his marvellous light.

Soon after this eventful period of his history, he became a Sunday school teacher; and continued one, not for a month, or a year only, but to the termination of life. In the Borough Sunday school, belonging to the Southwark Sunday School Society, he commenced his labours as a teacher; and continued Sabbath after Sabbath, for several years, to instruct and to exhort. On his removal from thence, he became a teacher in another Sunday school belonging to the same Society; which was afterward removed to Friar-Street, in the neighborhood of Blackfriars-road; where he continued, till the last Sabbath of his life, most laboriously to exercise his talents for the eternal welfare of the children.

About three years previous to his death he was chosen superintendent, from the firm persuasion of the teachers, that he was exceedingly well qualified for so important an office; and they were not disappointed, for in all things he proved himself unto them. A few characteristic traits of our deceased friend may not prove unacceptable; and we commence these by noticing his constant attendance to the school. This will appear of great importance, if the improvement of the children be considered. Sometimes he was prevented from attending by ill health; but we believe he never suffered himself to be detained by a trifle. The serious nature of his work, and his responsibility, joined with his delight in the employment, and his desire of being rendered useful to the children, influenced his conduct on the Sabbath; and if every Sunday school teacher were the subject of such feelings, there would be but few absentees; and probably the work of God among the children would be more prosperous.

He was early in his attendance as a considerate distance from the school, he generally arrived in time to open it. This circumstance may appear to some as too trivial to be particularized; it certainly would not merit notice, if teachers generally were at their posts in proper time; but the neglect of this duty by many, renders this excellence more remarkable.

Activity was another prominent feature of his

character; that he really laboured in the work, and exerted himself to the utmost, must have been evident to every teacher in the school; for, in the morning, afternoon, and evening, of almost every Sabbath, although frequently the subject of great indisposition of body, he was to be found with the children, and so greatly did he exert himself, that we believe he seldom returned home on the Sabbath evening, after the labours of the day were ended, without a fatigued body and impaired health. In this respect, perhaps, he went beyond the bounds of prudence, and yet his conduct may not deserve censure, when it is considered that he was seldom aided effectually in the public duties of the school, by more than one teacher; and not unfrequently was he entirely alone with the children. His mother (with whom he had lived from his childhood to the period of his dissolution,) often enquired the cause of his indisposition; to which he would reply, "the services of the school are too much for me." His mother would then suggest to him to relinquish the office of superintendent; but he loved the employment too much to comply. Not only on the Sabbath did he labour for the benefit of the children, but he used to meet some of them during the evenings of the week, for the purpose of explaining to them the word of God, and of extending their acquaintance with its sacred contents; and whatever questions relative to the same, were proposed by the children for solution, he was ready to hear and answer. To his unweary diligence we may attribute the great knowledge of Scripture possessed by some of the children.

In reference to this mode of instructing the children, he studied simplicity; he possessed the happy art of simplifying his ideas, and of rendering the great things of God and religion intelligent to the children, by the use of plain, but appropriate language. He aimed at being understood by the children, and he generally succeeded. To close this part of the memoir, he was never more in his element than when with the children: On Saturday evening he would often bid adieu to the world till Monday morning: joyfully anticipating the return of the Sabbath, when he should renew his work of faith and labour of love.

Viewing his conduct in relation to the teachers, it was no less praiseworthy; to them he was accommodating and kind. He was often subjected to inconvenience from a desire of promoting harmony among the teachers, and of contributing to the comfort of each. In a word, his conduct towards the teachers tended not a little to promote that union among them, which they enjoyed from the time of his becoming superintendent, to his removal from them. On the Sabbath previous to his dissolution he attended the school twice; he then complained of great indisposition, but the teachers and children were not aware that his labours were nearly closed, and that he was about to enter into rest.

On Thursday, the 10th of October, 1822, he went, as usual, to his secular employment; at three o'clock, he was taken seriously ill; at five, he became rather worse; when, finding himself unable to stand, he sent for a coach, by which he was conveyed to his habitation in safety. When medical aid was called in, his complaint was found to be an inflammation in the bowels. His pain increasing, he was very restless till the morning, when he was frequently engaged in ejaculatory prayer. He remained for some time insensible while his mother and sister used every endeavour to restore him; which, when they had effected, he said, "O mother, why hast thou brought me into this world of sin and sorrow again? I have been in heaven, and have seen the Lamb in the midst of the throne. Oh! I had a glance of my Saviour! of the print of the nail in his hands and feet!" then turning to his sister, he said, "heaven is a glorious place, and worth dying for; why have you brought me back again?" His sister answered, "if you have been there, you will go again." "I know I shall," replied he, "for my time is within an hour." He then sung a verse of a hymn, composed by Mr. Berriidge; the happy saints that dwell in light! &c.; after which he engaged in prayer, and breathed his spirit into the hands of his Redeemer, on Friday, October 11th, 1822, in the 44th year of his age. which was the happy end of this useful man.

AMERICAN EDUCATION SOCIETY.

REVIVALS OF RELIGION IN THE COLLEGES.
The first of a series of letters from the Officers of the Colleges, addressed to the Agent of the American Education Society, containing a history of the Revivals with which our Colleges have been blessed, dated

Brown University, August 4, 1823.

Rev. and Dear Sir.—Your favor of 18th July, has been received, and it gives me pleasure to furnish the information desired, as far as it may be in my power. My materials are mostly drawn from the records of the "Religious Society" of the College.

In the year 1802, a few pious students in this College, formed a union under the name of "The Praying Society." Their object, as signified by the name which they adopted, was, united prayer for the increase of true religion in general, and for their own religious improvement and the conversion of the students around them in particular. This Society had a view also to the preservation of good morals in the College. The number of students in the Society, was at first small, but it gradually increased. In the spring of 1820, there were about 30 members. They had for several years met once a week, and had been engaged in supplicating Almighty God to manifest his special blessing to the College. But their efforts and prayers were not attended with any considerable effects.

In April, 1820, however, there was a general attention to religion, and the concerns of a future life, in the town of Providence and in the vicinity. Some of the students soon became anxious on account of their spiritual state. One of them, who had lately become pious, at a religious meeting in the town, addressed those who were present in an interesting manner, and exhorted them to repent of their sins, reform their lives, and believe and obey the gospel. A considerable number of students were present at this time, some of whom were his class-mates. This address by the blessing of God produced a powerful effect upon them, and they were disposed to enquire with anxiety, "what they should do to be saved." Their concern for their future welfare, soon excited the attention of their fellow students, many of whom began for the first time to be anxious to learn the way of salvation. The religious students were diligent in assisting their enquiries, in prayer with and for them, and in exhorting them to repentance. In this state of the College, a general prayer meeting was held, at which the Rev. Dr. Park attended, led the devotions and made an able and appropriate address on the occasion. At this meeting, it is believed, every student was present. Many were deeply affected by the scene. General religious meetings were after this, daily attended, at which one or more of the Faculty were almost always present. On these occasions, the students related their experience and exhorted each other to embrace the terms of salvation as exhibited in the gospel. Instruction appropriate to their situation, was also given by the members of the Faculty who were present. These meetings were solemn and impressive. The deep workings of the mind were depicted on the countenances of many. Several appeared as if they had been sick a week from some debilitating disease. The Faculty invited to their houses, those who wished for instruction or advice, and many accordingly visited them. This interesting state of things continued a week or ten days at its height, when the indications of feeling gradually diminished. There was, however, a very general seriousness throughout the College for two months

afterwards; so much so, that all the usual diversions were neglected. This attention was so general, and so much assistance was given it by the Faculty, that the irreligious and profane were put to silence, and at first, no one dared to oppose it or scoff at it. In a few days, however, opponents shewed themselves, and used all the means in their power to counteract the work. This they did by ridicule and infidel suggestions, and were successful in some instances in effacing impressions which had been received. During this state of things, appeals were not made to the passions and imagination. Every thing was solemn and decent, and as still as could be expected. The usual recitations were never entirely omitted, though for several days not much attention was given to them. Nearly thirty became hopelessly pious at this period. One of them, at least, is now settled in the ministry, and most of the others are in different stages of preparation for it. There are not more than two or three of the number who have not thus far given satisfactory evidence of piety by reformation of life and by bringing forth fruits meet for the repentance which they professed.

I do not know that I am warranted in saying, that charity students had more agency in this revival than other religious students. They were diligent and highly useful.—Appointments in Colleges have a tendency to excite envy, ambition, &c., and in this way, I think, are unfavorable to religion.—You are at liberty to use the foregoing as you choose. Yours, &c. J. ADAMS.

Revivals of Religion in the Schools of the Beneficiaries of the American Education Society.

In West Granville, N. Y., a school was opened by a beneficiary, at the commencement of the winter vacation in Middlebury College, and within two or three weeks, one of the scholars, a young man about 17 years old, appeared unusually serious, and not many days after obtained a hope. Soon, others were affected in view of their sins, and before the school closed, which was about two months from its commencement, fourteen of the scholars, eight young lads, between 14 and 20 years of age, and six females, gave pleasing evidence of a change of heart.

During the same vacation, there were revivals in schools taught by three other beneficiaries from the same college.

The following extract is from a letter written by one of the beneficiaries in Bowdoin College, to the Agent:—"For a few months past, I have been engaged in a school, and have had the satisfaction to witness the effects of the Holy Spirit upon the hearts of some of my pupils, in bringing them to repentance and to Christ. It has been an interesting season to me, I never experienced one more so. When I left, nine were hoping that their hearts had been renewed by divine grace."

From the Monitor.

BIBLE CLASS IN BRIDGEWATER.

The Bible Class in this Society commenced about the 1st of March last, and consists of the youth of both sexes from fourteen years of age and upwards. About sixty, (these being nearly all the youth in my Society) have united in the Class, the most of whom, especially the females, have attended with a good degree of punctuality. The Class meet once in two weeks, in two divisions, and recite from the New-Testament, taking it in course. We use the edition with reference letters and questions, by Rev. H. WILBUR. A certain portion, one or two chapters, is set them for a lesson, at which all the members of the Class are expected to be able to give an answer to the questions proposed in the Testament. Most of them prepare their answers in writing. To these answers, corrections are given, remarks are made, and other questions are proposed, as occasion and circumstances require or suggest, in order to elucidate the passage, and enforce its practical tendency. Opportunity is also given to any of the Class to ask questions on any passage, about which they may have any difficulties in their own minds. The meetings are opened and closed with prayer, and an address is made to the youth from some part of the lesson.

The annual commencement took place on Friday, in Christ's Church, the following was the order of exercises.

As the procession entered, the last four verses of the 118th psalm were sung.

Introductory devotions by the President of the board of Trustees, Bishop White.

Sermon—Faith the principal condition of salvation—by Robert B. COLES, A. M. of New Brunswick, N. J.

Dissertation on the state of the heathen in reference to salvation—by Mathew Mathews, A. M. of Philadelphia.

Dissertation on Prophecy, as an evidence of the truth of revelation—by Samuel R. Johnson, A. B. of New-York.

Anthem by the choir.

Dissertation on the Analogy between the Priesthood of Melchisedeck and of Christ—by Wm. T. POTTER, A. B. of Boston, Mass.

Sermon on the Ministry, as the means of the Education of the church—by Wm. Shelton, of Bridgeport, Conn.

The first class were then presented by the Rev. Dr. Turner, in behalf of the Faculty, to the presiding Bishop, to receive their testimonials.

The presiding Bishop delivered an address to the students, characterized by his usual profound and luminous views, and worthy of the venerable father of the church, which, at the request of the Trustees, we understand will be printed. A certificate was then given to each of the first class, of his having honorably completed his course of studies.

The last four verses of the 22d Psalm were sung, and the commencement was closed with devotional exercises.

—The next session commences on the 1st Monday of November. [Phil. Rec.

AMERICAN TRACT SOCIETY.

Hartford, Conn., Aug. 9, 1823.—On Tuesday, 5th inst. a general assembly of the heads of families in the city of Hartford was held at the State House, to consider the alarming prevalence of intemperance, and its concomitants. Hon. Jonathan Brace was appointed Moderator, and Isaac Perkins, Esq. Clerk. The business of the meeting being proposed by the moderator, sundry gentlemen feelingly and forcibly remarked generally upon the prevalence of intemperance, and urged the importance of adopting measures to arrest its direful progress, as well from interested motives for the prevention of pauperism, as also the paramount duties of morality and of religion. The following resolutions, being presented in course and separately considered, were adopted with great unanimity, viz.—

At a meeting of citizens of Hartford, in pursuance of public notice, to take into consideration the alarming prevalence of intemperance in our country, and such measures as it may be expedient to adopt to check its progress.—

Resolved, That we lament that so much apathy pervades the public mind on a subject so deeply involving the best interests of individuals, of families, and of the community.

Resolved, That we deem it the duty of all good citizens to unite their example, their personal influence, and their efforts to disown the unnecessary and intemperate use of ardent spirits; and to aid and encourage civil magistrates in the execution of the laws against drunkenness.

Resolved, That we highly approve of the measures so successfully pursued by the Select-Men to consign to the work-house those who habitually indulge in this disgraceful vice, and thus render themselves nuisances to society.

Resolved, That we view with deep regret the establishment and maintenance of victualling shops in this city, as they are allowed in open violation of an express statute; are injurious to our regularly licensed taverns; as they have a tendency to allure our young men from the habits of sobriety; and, finally, because there is good reason to believe that many of them are nurseries of vice and turmoil—that is my labor, but here is my rest; there are my visits, but here is my home; and if while here, I can only occasionally enter that home, the time will come, when, in our Father's house, we shall take up our lasting residence, and there speak more fully of the contents of that blessed Volume, the circulation of which it is the business of this Society to promote throughout the world. My Lord, it is the grand excellence of this blessed work that it tends to revive religion in its fundamental and essential principles: every thing in this bad world is ordinarily corrupted, and even religion itself experiences somewhat of that pollution; but it is but too common with those who are Christians by name, if they do not continually renew their acquaintance with religion, by the study of the sacred Scriptures, to adopt the merely common professions of the country in which they live; to believe the Bible to be true, but not the truth contained in the Bible. Now it is the grand benefit of the study of the Word of God, that it diffuses those substantial and eternal verities which the Almighty has made known to us, for guiding us in our way thro' this wilderness to our heavenly home and inheritance; and the more we are providing for this, the more we are furnishing the panacea, the universal remedy, for all the evils of political Society; and this is the more necessary for a country like this, in which commerce, and manufactures, and national wealth and prosperity, have of themselves, in some degree, a tendency to corrupt the manners, and injure the character. But there is in Christianity what no former system of religion could attain to—there is the means of bringing you back to the purity of your own heaven descended principles. It was formerly a sort of maxim, that countries had their infancy, their youth, their manhood, their old age and decay; but the Holy Scriptures have entirely destroyed this supposed analogy, and we now say, that in countries where the Word of God is diffused, they enjoy not only continued youth, but that they go on and grow, and become not only more happy in themselves, but more beneficial to others. This is the service we are rendering to the world at large; and whatever others may think of our military trophies and naval exploits—if there be any honour which I would covet for myself, it is to be the instrument of diffusing through the world the knowledge of divine truth; and therefore your situation, my Lord, I hold to be one of the most honoured and truly dignified upon earth. But let us not forget whatever we may talk of countries or of nations, which are in want of the Scriptures, the true use to be made of the Scriptures, is such as may produce an effect upon our own hearts. Let us not be so lost in generalities as to forget, that wherever we send the Scriptures, we must show to the people that it is a personal change—a heart change, which they are calculated to produce; and we must strive not only to make them think with us here, but live with us hereafter. And whatever the opponents of this Society may think, I wish they could only witness the effects we see and hear. But if they will not come, how can they hear?—They shut their eyes, and then say they cannot see—they will not look, and then say they know nothing of what we are doing. But whatever they may think now, there are moments to—

As the close of life, when men will begin to think seriously; and then, sure I am, they would never regret the utmost exertions they might have made to support such a cause while here upon earth; and still less will they do so in that future world, where the value of such services will be more duly estimated, because the glorious results to which they lead, will be more duly appreciated.

We naturally, my Lord at our time of life, look forward to scenes like these; and whatever may be the present benefits of these operations, we look forward to benefits still greater, & may indulge in views still more delightful; we are sowing the seed, and there is a beautiful green beginning to overspread the earth, which will by and by cover the world with a rich harvest of blessings—of full corn in the ear; and whatever we may see or hear, our children and children's children will hear still more delightful tidings; and those parts of the earth now in some degree vocal, shall then join in one general chorus to God."

Gen. Green, (steam boat) for Nashville, they would easily and certainly be conveyed to N. where he would take charge of them. Are there not then individuals in Boston and vicinity, who can without much sacrifice, furnish a few practical books, (second hand will answer) such as Doddridge's *Rise and Progress*, *Baxter's Call*, and *Saint's Rest*, *Village Sermons*, *Cooper's do* & *Jay's Books*, of this character, & single sermons would be read with great interest, & we may hope with profit by many who are deplorably destitute of religious instruction. They might be sent to families who can seldom hear the gospel preached, and might be to them a light shining in a dark place."—Those who are disposed to send a few copies of books as suggested above, can deposit them at the Recorder Office, or at the store of Messrs. Homes & Homer, Union-street, and they will soon be forwarded. A MISSIONARY.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extracts from the Address at the 19th Anniversary.

By W. WILSFORCE, Esq.

"I remember the word was used by the Bishop of Calcutta, that he was happy to renew his allegiance to this Society, and now I also renew my solemn oath of allegiance to it. It is not political allegiance; for as our friend has just observed, he was not fond of politics; I can assure him, if he does not love politics now, he would not love them more if he had seen more of them. It is really with pleasure I bid adieu to that scene of warfare and of turmoil—that is my labor, but here is my rest; there are my visits, but here is my home; and if while here, I can only occasionally enter that home, the time will come, when, in our Father's house, we shall take up our lasting residence, and there speak more fully of the contents of that blessed Volume, the circulation of which it is the business of this Society to promote throughout the world. My Lord, it is the grand excellence of this blessed work that it tends to revive religion in its fundamental and essential principles: every thing in this bad world is ordinarily corrupted, and even religion itself experiences somewhat of that pollution; but it is but too common with those who are Christians by name, if they do not continually renew their acquaintance with religion, by the study of the sacred Scriptures, to adopt the merely common professions of the country in which they live; to believe the Bible to be true, but not the truth contained in the Bible. Now it is the grand benefit of the study of the Word of God, that it diffuses those substantial and eternal verities which the Almighty has made known to us, for guiding us in our way thro' this wilderness to our heavenly home and inheritance; and the more we are providing for this, the more we are furnishing the panacea, the universal remedy, for all the evils of political Society; and this is the more necessary for a country like this, in which commerce, and manufactures, and national wealth and prosperity, have of themselves, in some degree, a tendency to corrupt the manners, and injure the character. But there is in Christianity what no former system of religion could attain to—there is the means of bringing you back to the purity of your own heaven descended principles. It was formerly a sort of maxim, that countries had their infancy, their youth, their manhood, their old age and decay; but the Holy Scriptures have entirely destroyed this supposed analogy, and we now say, that in countries where the Word of God is diffused, they enjoy not only continued youth, but that they go on and grow, and become not only more happy in themselves, but more beneficial to others. This is the service we are rendering to the world at large; and whatever others may think of our military trophies and naval exploits—if there be any honour which I would covet for myself, it is to be the instrument of diffusing through the world the knowledge of divine truth; and therefore your situation, my Lord, I hold to be one of the most honoured and truly dignified upon earth. But let us not forget whatever we may talk of countries or of nations, which are in want of the Scriptures, the true use to be made of the Scriptures, is such as may produce an effect upon our own hearts. Let us not be so lost in generalities as to forget, that wherever we send the Scriptures, we must show to the people that it is a personal change—a heart change, which they are calculated to produce; and we must strive not only to make them think with us here, but live with us hereafter. And whatever the opponents of this Society may think, I wish they could only witness the effects we see and hear. But if they will not come, how can they hear?—They shut their eyes, and then say they cannot see—they will not look, and then say they know nothing of what we are doing. But whatever they may think now, there are moments to—

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ANECDOTE.

During the severe frost, in the winter of 1814 a gentleman went to take a place at one of the coach offices in the city of London, where he met with a fine noble honest sailor, about six feet high with a cudgel in his hand, blustering vehemently at not being able to proceed to Hull. He said he had paid for his place, and did not comprehend why he should be detained. In vain did they remonstrate with him, that, as the roads were bad they could not proceed. He replied he did not care for roads, or any thing else; he would go; for his captain had desired he should join his ship; and he had never disobeyed orders in his life, and he never would.

At length one of the gentlemen belonging to the office came forward. "My friend," said he, "you must look to a higher power than your captain. When God Almighty thinks proper to make a change in the weather, you shall go." "Ah! ah! if you talk to me about God Almighty, I will bear you: that's another thing. God is my captain's master, and my master, and all our masters. Well, well, then I will stay till God Almighty pleases."

RELIGIOUS BOOKS WANTED.

For the Boston Recorder.

MR. WILLIS.—Permit me, through your paper, to make the following communication to the good people of Boston and vicinity. In travelling the last winter through our western states, I found not only a great want of religious teachers, but of religious books. Indeed, I believe there is the greatest want of the latter. I thought that should I ever reach my own favoured state

LONDON SUNDAY SCHOOL UNION.

Missionary Society established at Cincinnati, O. have made their first annual Report—from which it appears that they have been actively engaged in the business of their appointment. The Board consists of 15 members. Rev. James Kemper, President; Rev. J. L. Wilson, Vice President. A circular letter has been addressed by the Board to the ministers and other pious influential persons, throughout the Synod of Ohio, urging the importance of forming auxiliary societies. Another circular has been addressed by the Synod to the churches, at the instance of the Board, representing in a clear and favorable manner, the importance of missionary exertions. The result of these measures is yet to be developed.—It is now proposed to the Presbyteries to employ an Agent or Agents to go through their bounds and establish auxiliaries, and obtain subscriptions to the Missionary Register.

On the 15th of July, 1822, the Board forwarded to the Harmony station, clothing and farming utensils to the amount of \$450. More recently, a boat has been purchased and fitted up—loaded and sent forward under the care of eight men, to the Union Mission.

The receipts of the United Foreign Missionary Society, during the month of July, were \$809, 94.

NEW-ORLEANS BETHEL UNION.

A Bethel Society was formed at New-Orleans, March 29. Its Constitution is similar to that of the New-York Bethel Union. The officers are, Alfred Hennen, President; Patrick Thompson, Vice President; James Robinson, Treasurer; Joshua Baldwin, Secretary, and nine Managers. \$114 were immediately subscribed after its organization, for carrying forward its holy designs. About 150 persons are usually present at religious worship, which is sometimes held at the New Market, and sometimes on ship board. Rev. Messrs. Hudson and Alexander have attended several of these meetings and labored—the Managers take the lead in them with good effect when no clergyman is present. Though none of the Captains could be prevailed on to take a part in the exercises, yet they expressed their approbation of the object and of the meetings, and rejoiced “that such a thing had been started at New-Orleans, a place that needed it more than any other they had ever visited.”

RELIGIOUS SUMMARIES.

London Naval and Military Bible Society.—Great assistance is received by this Society from Auxiliaries in Ireland and Scotland, and from a Ladies’ Association, at the head of which is the Duchess of Beaufort. An officer appointed by the society to travel from station to station last year, distributed 9000 copies of the Scriptures, and received more than £100 in return. Blasphemous and seditious tracts have been extensively circulated among the soldiers. The Agent has succeeded to a great extent in supplanting them; and a strong desire for the Scriptures was manifested by the readiness with which the soldiers paid for their copies.

Baptist Home Missionary Society, London.—This Society was instituted in 1797. It now employs 17 missionaries, besides affording aid to upwards of 90 stated and occasional preachers of the gospel, whose labors are carried on at about 350 stations. It has established 108 Sabbath schools, where many thousands of poor children have been gratuitously instructed—some of whom are now missionaries in foreign lands. It has 16 Auxiliary Societies, and has resolved to publish a quarterly Register, to give more ample and frequent intelligence respecting its operations.

Jamaica.—The Baptists have established a mission at Port Royal—a place that has heretofore vied with Sodom and Gomorrah in wickedness. Not many years ago it was wholly swallowed up by an earthquake, and not long after it was rebuilt, almost the whole town was consumed by fire. But the gospel is now preached there, and all persons are received as candidates for baptism. Mr. Coulart, Mr. Tinson and Mr. Knibb, have a church at Kingston which contains about 2700 members.

Liberia.—A family of the name of Whitchurch, in Salisbury, Eng. has given £500 to establish a native school in India, under the direction of the Baptist Missionary Society. The school to be named “The Whitchurch Family School.” They give it this name with the hope that it will serve to attach the succeeding generations of their family to the interests of missions.

Palestine.—The London Jews Society have opened a special fund, for the support of a mission to this interesting spot. The President of the Society subcribed £50 immediately, & great confidence is expressed that many friends of Israel will gladly pour their offerings into this department of the treasury.

The Wesleyan Missionary Society also, propose to establish a mission at Jerusalem, and a subscription is set on foot.

Church Missionary Society.—An Auxiliary has been formed on the island of Dominica, West India. The Earl of Huntington, governor of the island, is a patron.

Bible Society.—A new auxiliary to the American Bible Society, has been formed at Abbeville, S. C. Col. Patrick Noble, President. The citizens generally appear to take a lively interest in the object. Sixty persons became subscribers in a few minutes after the adoption of the Constitution.

London Refuge for the Destitute.—It is seven years since this Institution was formed. It provides a place of refuge and reformation for persons discharged from the prisons or the hulks; for unfortunate, deserted females, and others, who, by loss of character, are unable to earn an honest maintenance. More than 1600 persons have received its benefits. There are two distinct establishments, male and female. Fifty males have received the past year, in addition to the 60 admitted in this city. Sixty-two females have been admitted in addition to 58 before. Some of them have been restored to their friends, others sent to service, or trades—a few have been sold. Beside this, temporary assistance has been granted 55 persons; and a temporary refuge provided for the establishment has been formed, where 120 more have been admitted. All inmates are daily taught to read and understand the Scriptures. The Sabbath is employed in divine worship and religious instruction.

cessary expenses of the diocesan and state Conventions may be defrayed.

It was also resolved that the bishop assign to the several rectors of parishes, such missionary duties as he shall think expedient.

The next annual Convention will be held in Trinity Church, Boston.

Family Prayer Book.—Bishop Brownell, of Connecticut, is publishing a family prayer book, in seven numbers, quarto, of 100 pages each. It gives a history of the origin of the customs and observances of the Episcopal Church, with an explanation of their design—and elucidates the arguments by which its doctrines are supported.

Ordinations.—On Thursday, the 5th of June last, Mr. John M. Jones, of Beaver township, Guernsey, Ohio, was admitted to the holy order of deacons, by Rt. Rev. Bishop Chase.

On Sunday, the 8th of June last, in St. Paul’s Church, Chillicothe, the Rev. Philander Chase, jun. minister of St. James’ Church, Zanesville, was admitted to the holy order of priests; and on Sunday the 29th of June last, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, (Miss.) was admitted to the holy order of deacons by the Rt. Rev. Bishop Chase.

Ordained.—At Bradford, Mass. Aug. 13, 1823. Rev. WILLIAM SHEDD, and Rev. WILLIAM WATSON NILES, to the work of evangelists. Sermon by Rev. John H. Church, Pelham, N. H. Mr. Niles, it is understood, is destined to East Tennessee.

Nassau Hall.—Dr. Carnahan was met at Trenton, on his way to Princeton, by the students, August 5th, and it is understood that his inauguration is to be on the 5th of September.

POLITICAL SUMMARY.

FOREIGN.

News from Spain.—Received in Boston from Havre to the 27th June, French official documents.

Molitor’s corps after forcing Ballastros entered Valencia on the 13th of June. On the 12th, Don Roman Chambo took the castle of Tortosa. On the 11th Count De Bourmont united his division at Truxillo. On the 12th Gen. Vallin would occupy Mijadós. On the 12th also a detachment of infantry was sent to disorganize the revolutionary authorities at Cáceres. Gen. Merino had beaten the Empecinado at Moralja, and thus permitted a vast territory to declare for the Royalists. The Division of Count Amaranthe, consisting of 5000 infantry, and 800 horse had left Salamanca for Portugal. The troops under Gen. Rego in Portugal, which had been sent against Amaranthe, had now acknowledged the Royal cause. According to all accounts, the whole of the Portuguese troops had followed the example of the garrison of Lisbon. These facts are communicated in an official document to his Royal Highness from Count Guilleminet. By the same authority a movement is also announced in favor of the King in Cordova, and it is stated that the city of Jaén and all its suburbs are in favor of the Royalists. Two letters from Marshal Moncey to the Minister of War, dated June 24, give accounts of the marches of Mina during several preceding days. His design to throw himself and corps into the strong hold of Figueras was frustrated, and in retracing his steps a united corps under Gen. Priest & Gen. Ramagosa, on the heights of the Pyrenees, caused 800 of his men to lay down their arms & to be conducted as prisoners to Mount Louis. Among the prisoners was Mina’s chief Gurrea and his Secretary. By this defeat Mina’s force was reduced to a feeble band of soldiers and his enemies hoped soon to announce his total destruction. The last despatch from Moncey mentions that Mina’s defense was obstinate; and that he had not rallied more than 700 or 800 men in Seo de Urgel in his favor; and that after his defeat he was guided by two peasants, and followed by only one quarter of his people into Urgel, at 11 o’clock, at night.

Official Extract—Head Quarters, Gerone, June 19.—The Garrison of Hostalrich made four salutes on the 13th inst. against the 8th Spanish Battalion, and were all repulsed with vigour. Unofficial intelligence under date, June 20th, from Gerone states, that confusion reigns at Barcelona; that the new movement at Tortosa greatly discourages the Constitutionalists; and that the people were not disposed to defend the place.

A Bulletin of the army of the Pyrenees, dated Madrid, June 19, says, that the troops of Bordeau had given a new proof of devotion to his Royal Highness, at Carlota, June 16th, in their exertions to rescue the park of artillery from destruction by fire. It also states, that Count Bourdesoule goes directly to Cadiz to prevent the entrance of provisions; that the Cortes, in their haste, left several millions of treasure at Seville; that there was a great defection among the Constitutional troops, and those under Villa Campa and Lopez Panos had abandoned their Generals; that Don Roman Shambu had seized the Castle and other works at Tortosa; and throughout La Mancha the peasants united with the French and Spaniards against the army of Ballastros.

Gen. Guilemont under date, June 18th gives the details of the retreat of Ballastros from the siege of Saguntum. His loss is stated at 1000, and he is said to have abandoned his ammunition and artillery. His column thus cut off was to be pursued till it was destroyed.

Portugal.—The King and his council at the last dates were busily employed in framing a new Constitution, and they abjured all intention to attempt the re-establishment of Despotism, or the Inquisition, or the invasion of private property.

Great Britain—House of Commons, June 23d. £5,000 was moved, (£10,000 having been before appropriated to this object) to the Society for promoting the circulation of the Scriptures in North America. This motion was carried, as was also a motion to grant £15,000 to facilitate emigration from Ireland to Canada. June 17th, Mr. Wilberforce presented several petitions against the continuation of Slavery in the West Indies.

June 21st. Mr. Brougham demanded of Mr. Canning if the Holy Alliance had withdrawn their Minister from Stuttgart. Mr. Canning replied that there was no official intelligence.

The Bank of England has engaged to receive of the East India Company, annually, for two years £2,000,000 at 3 1/2 per cent. interest.

A Committee of the House of Commons reported in favour of uniting the Royal Library, consisting of 65,000 volumes, with the Library of the British Museum, consisting of 125,000 volumes, and placing them in a new building to be erected for the purpose.

Greece.—The news of the capture of Leprant by the Greeks is confirmed. It is also stated that Negropont, one of the most important fortresses of Greece had surrendered, and that all the Moors is restored to order.

The Greek National Assembly, known as one central democratic government, consists of two branches, the Legislative, of which George Konstioti is President, and the Executive, of which Pietro Mamochitos, called Pietro-Bey is President.

South America—Law of Columbia.—On the 18th June, 1823, a new law was approved by Santander, Vice President of the Republic, for the encouragement of emigrants from Europe and North America. It provides for the survey of 4,500,000 acres of uncultivated land, to be given in farms of 200 acres to each family of actual settlers. The emigrants are to be immediately regarded as naturalized, and to enjoy all the privileges of citizens; and their lands are to be located on rivers and near harbours in circumstances most favourable to agriculture and commerce. The law is signed by the President of the Senate and President of the Representatives.

Mexico.—The government expended \$120,000 for salary and outfit for Burbridge, the deposed Emperor, in his voyage to Leghorn.

A resolution was passed, providing for the establishment of a Diocesan fund, from which the ne-

DOMESTIC.

Education.—\$10,500 is the appropriation made the present year by the Common Council, for the support of the primary schools in Boston, besides \$500 to increase the salaries of the teachers who now receive \$240 per annum. These schools, which are more than forty in number, consist of children under seven years of age, and are taught by females.

Intemperance.—In the year 1822, forty-four persons died in New-York city, from intemperance, and thirty-three were sent to the lunatic asylum, whose insanity was caused by intemperance.—In 1816, in the work house in Portland, Me. seventy-one out of eighty-five persons, became paupers in consequence of intemperance, and out of 115, supported at their own houses, more than one half were reduced to poverty by the same vice—and the town paid four thousand dollars to support its intemperate poor.

Machine for printing calicoes.—A machine, made of steel, and invented by a countryman, Mr. Perkins, is successful operation in New York City.—An Englishman who invented a similar machine in London about the same time has made a fortune in a short time.

Boat for passing Rapids.—This new invention was seen by a traveller, to his astonishment, in successful operation upon the Delaware, July 23d. It is the invention of Mr. Clark, to whom it was suggested by the Report of the Secretary of the Treasury in 1808.

The Season—“Seed time and harvest shall not fail.”—The Virginia papers, which have frequently, during the season, predicted scarcity from drought, now acknowledge that the earth is loaded with abundance.

A writer in the Boston Centinel, who has lately passed through New England, says the general appearance of the country is delightful—the rye was gathered before the rains, the Indian corn and oats promise an abundant harvest; the grass and fruit are plentiful, though not abundant, and the farms and farm houses have been greatly improved within a few years, through the influence of Agricultural Societies.

Intemperance suppressed.—The efficient and Board of Aldermen in the City of Boston have taken away all the licenses of retailers in that part of the town called the hill; and have required that the only retailer remaining should be of a good moral character.

The Lamented Dr. Moore has left three fifths of his property, after the death of Mrs. Moore, to the Collegiate Institution at Amherst.

University of Pennsylvania. At the late commencement, on the 31st of July, the degree of A. B. was conferred on 23 young gentlemen, twenty of whom were from Philadelphia; the degree of A. M. on seventeen; the degree of D. D. on Rev. Philip F. Mayer, of Philadelphia, and Rev. C. Rudd, of Elizabethtown, N. J.

Commerce of New-York city.—The revenue from this source, during the first six months of the present year, amounted to \$5,500,000. If the remaining half year should be equally productive, more than one half of the estimated customs of the year, that is \$19,000,000 will have been received from a single port.

The Navy.—The Court Martial in the case of Capt. Evans, pronounced the following verdict.—“That the accused be reprimanded by the honorable the Secretary of the Navy, and be admonished by him, and that the accused be more careful not to blmd his public and private concerns.” The Secretary of the Navy, in obedience to this sentence, says, “The only admonition called for by this case is, as I think, that Capt. Evans be more cautious about blending his public and private concerns.”

Lieut. Watson.—His letter to Com. Porter, giving the particulars of his capture of two piratical vessels, and Com. Porter’s letter to the Secretary of the Navy, expressing his high satisfaction in this gallant action, are in the Centinel, of this week.

The Poor.—Savings Banks are soon to be established in Portsmouth and Dover, N. H.

The House of Industry at South Boston, is completed and ready for the reception of the poor from the Alm House in Boston. It is located near the centre of fifty acres of fine land, which have been purchased, to afford the occupants employment. This land, which is already well cultivated, is to receive the sweeping of the streets in Boston, and thus to be rendered very productive. An excellent superintendent has been selected from twenty applicants, who receives a salary of five hundred dollars. Application has been made to the overseers of the Alm House for fifty of the poor to become residents at this very pleasant place. A similar establishment has lately been formed in Hartford, Conn. which is said to surpass the expectations of the most sanguine friends of the institution, in its economy, and in its effect upon the industry and happiness of its inhabitants. Savings Banks, Houses of Industry, and Apprentices Libraries, are some of the improvements of this benevolent age.

New Orleans Jail.—This is a subject of severe animadversion. The New Orleans Iris proposed that the people should rise in rebellion on the 4th of July, against the General Assembly, and raise to its foundation the jail of New Orleans. It is called a sink of corruption, a moral lazaretto, a charnel house. Oh, when shall some Howard give his whole attention to the prison in the United States, till they are well adapted to the end for which they are made, the reformation of the prisoners.

Imprisonment for Debt.—A poor old German has been confined in the Baltimore Jail since the 1st of June, for a debt of \$2,30. Another person has been confined in the same jail since January, for a debt of \$2,00. The New-York Spectator says it might be palliated if committed by the Courts.

Health of the Cities.—In Philadelphia, week before last, 120, including 25 of cholera morbus, and 14 of fever. In New-York, same week, 80, of fever not mentioned. In New Haven, during 4s days previous to the 5th inst. none—Inhabitants 9000. In Boston, week before last, 14—last week, 12—Inhabitants 46,000.

In Baltimore, week ending August 4th, 70, including 23 of cholera morbus, under 5 years 52—of fever not mentioned.

In Washington City, during the month of July, only 22 deaths, 13 of whom were children.

In Illinois many families have removed from Vandalia to Greenville, to avoid the sickly season at the former. The letter containing this information, states that all places in the state have till now, been considered equally unhealthy in the summer season.

Murder.—Col. Kelly formerly of Boston, Cashier of the Bank in Vandalia, Illinois, was killed with a dirk by Russell Botsford, July 8th. It is understood that Col. Kelly has a father now living in Boston. Two circumstances connect with this atrocity. The first is, that Botsford, who had been accused of robbing the Bank, was tried as to his guilt or innocence according to *Lynch’s Law*. That is, he was taken without trial, and tied to a tree, and flogged, that if possible he might be made to confess his guilt. Thus a man who is suspected of a crime is said in Illinois to be regulated. Do these things occur in the United States? Have white men come to this? The Boston Centinel contains a letter from Vandalia stating these facts. If they are not true, we shall be happy to see them contradicted. If they are true, let no more objections be made to Missionaries and Missionary Societies.

Miscellaneous.—A body of ice fell during a ball storm, two or three weeks since, in Monroe,

Mass. 4 feet long, three feet wide, and 2 feet thick. It had the appearance of a complete body of halistones.

Steam Navigation.—It is reported that Mr. Perkins has sold to an American in London the privilege of using his new invention on the waters of the State of New York, for \$40,000. In a letter from London, dated June 27th, it is stated that Sir Humphrey Davy and the Duke of Wellington lately spent more than an hour in examining this wonderful invention. They both expressed their astonishment at its power.

A machine for printing calicoes.—A machine, made of steel, and invented by a countryman, Mr. Perkins, is successful operation in New York City.—An Englishman who invented a similar machine in London about the same time has made a fortune in a short time.

Boat for passing Rapids.—This new invention was seen by a traveller, to his astonishment, in successful operation upon the Delaware, July 23d. It is the invention of Mr. Clark, to whom it was suggested by the Report of the Secretary of the Treasury in 1808.

The Season—“Seed time and harvest shall not fail.”—The Virginia papers, which have frequently, during the season, predicted scarcity from drought, now acknowledge that the earth is loaded with abundance.

A writer in the Boston Centinel, who has lately passed through New England, says the general appearance of the country is delightful—the rye was gathered before the rains, the Indian corn and oats promise an abundant harvest; the grass and fruit are plentiful, though not abundant, and the farms and farm houses have been greatly improved within a few

POET'S CORNER.

CHRISTIAN SUBMISSION.

By Rev. CHARLES WESLEY.

To do, or not to do: to have,
Or not to have, I leave to Thee:
To be, or not to be, I leave:
Thy only will be done in me:
All my requests are lost in one,
Father, thy only will be done.
Suffice that for the season past,
Myself in things divine I sought,
For comforts tried with eager haste,
And murmured that I found them not:
Leave it now to Thee alone,
Father, thy only will be done.
They gifts I clamour for no more,
Or selfishly thy grace require,
An evil heart to varnish o'er;
Jesus the Giver I desire;
After the flesh no longer known;
Welcome alike the crown or cross;
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death, but ever groan,
Father, thy only will be done.

EXTRACT.

With patient mind thy course of duty run,
God nothing does, or suffers to be done,
But thou wouldst do thyself if thou couldst see
The end of all events as well as He.

MISCELLANY.

From the New-York Religious Chronicle.

GYPSIES.

The origin of this tribe of vagabonds, is matter of much dispute. The more prevalent opinion has been, that they were from Egypt; and the name they now bear, derived from this fact. A German writer supposes them to have come from Hindostan, and a learned Italian author, Muratori, thinks they drew their origin from Walachia, or the neighbouring countries. They seem to have been first noticed in Europe, about the beginning of the 15th century—but accounts are contradictory. Their number has been estimated at from 700,000 to 800,000. They are described as lively, loquacious, fickle and inconstant in their pursuits, faithless, void of gratitude, revengeful, slyish when intimated, cruel when unapprehensive of danger, fond of finery and dress, and much addicted to intoxicating liquors. They are too lazy to labour for food, and live on the vilest substances, or whatever they can acquire by theft. They are said, also, to possess other traits of character, much more atrocious than those which have been mentioned.

Laws have at various times been passed for their banishment, from most of the States of Europe; they still, however, retain their places among the people, and continue their trade of petty pilage and deception. England has, formerly, by a parliamentary act, declared their stay in the kingdom for one month, "felony without benefit of clergy;" and Sir M. Hale tells us that 13 were executed at one assize, a few years before the restoration. There are no modern instances of carrying this, or the other severe laws against them, into practice.

We subjoin a further notice of this race, from a late English publication.

"At a late meeting of the Calcutta Asiatic Society, Major Harriot presented a Memoir respecting the Gypsy tribe, the supposed migration of which he traces through various countries. In the province of Korasan the Gypsies are said to be numerous, and are called Karashmar. Four thousand of the Kaultee or Loolee class were brought into Persia fourteen hundred years ago, by Bairam Ghor, as musicians, from Kaubul, and thence were subsequently scattered over Iran, Syria, and Egypt. The Nuti in India, the Kaulee in Persia, and the Gypsy in Europe, lead the same wandering life; and practice the same feats of dexterity, music, and psalmistry. Major Harriot remarks, that whether in England, Russia, Sweden, Spain, Bohemia, Turkey, Persia, Syria, or Egypt, we may, through language alone, still trace, with general accuracy, the oriental feature and descent of this singular fraternity, although every vestige of tradition respecting their history is lost."

We have received no small pleasure, from the perusal of the following letter to the Editor of the London Home Missionary Magazine. The writer appears to have remembered the apostle, who became all things to all men, if by any means he might gain some, and to have copied his example, to acquire that confidence from this degraded race which alone could make his efforts useful to them. The circumstance which occurred as he left them, of their accepting a Bible, derives uncommon interest from the fact, that a boy who was in their company, and the only person who could read, was taught in a Sunday School.

SINGULAR ADVENTURES WITH SOME GYPSIES.—March, 1823.

If the following facts should afford any encouragement to the benevolent intentions of the Home Missionary Society, which has for one of its objects the improvement of the state of the poor Gypsies, my end in relating them will be amply answered.

"One Saturday night, in the month of October, the narrator followed several GYPSY families. Being arrived at the place of their encampment, his first object was to gain their confidence. This was accomplished; after which, to amuse their unexpected visitant, they showed forth their night diversions in music and dancing; likewise the means by which they obtained their livelihood, such as tinkering, fortune-telling, and conjuring. That the narrator might be satisfied whether he had gained their confidence or not, he represented his dangerous situation, in the midst of which, they all with one voice cried, "Sir we would kiss, yes, we would kiss your feet, rather than hurt you!" After manifesting confidence in return, the master of this formidable gang, about forty in number, was challenged by the narrator for a conjuring match. The challenge was instantly accepted. The Gypsies placed themselves in the circular form, and both being in the middle, commenced with their conjuring powers to the best advantage. At last the narrator proposed the making of something out of nothing. The proposal was accepted. A stone which never existed, was to be created, and appear in a certain form in the middle of a circle made on the turf. The master of the gang commenced, and after much stamping with his foot, and the narrator warmly exhorted him to cry aloud, like the roaring of a lion, he endeavoured to call forth nonentity into existence. Asking him if he could do it? He answered, "I am not strong enough." They were all asked the same question, which received the same answer. The narrator commenced. Every eye was fixed upon him, eager to behold this unheard of exploit; but (and not to be wondered at) he failed—telling them, he possessed no more power to create than themselves. Perceiving the thought of insufficiency pervading their minds, he thus spoke:—"Now, if you have not power to create a poor little stone, and I have not power either; dear me! what must that power be, which made the whole world out of nothing?—men, women, and children?—That power, I call God Almighty."

The night diversions having now received a change, the golden moment was eagerly seized to impress on their minds the infinite power, holiness, and justice of their Creator. This being done, the origin of sin, and the immortality of the

soul were, in the second place, impressed on their minds. Then followed the awful effects of sin, and the soul's eternal punishment in hell, because of offending this great God, whose holiness could not look on sin, and whose justice would punish it. Representing the soul's eternal punishment by the wrath of an incensed God, never did the preacher before witness such an effect; the poor Gypsies, with tremulous voice, crying, "Did you ever hear the like? Whatever shall we do?" These expressions gave new energies to the preacher, and still brighter hopes of a good effect. Going on with the awful representation, and in the act of turning, as if to leave them, he bade them the long farewell, "Never, never more to meet till we meet in hell: O what a dreadful thing it is, my fellow sinners, that we have to part in this world with the thought of meeting in an eternal world of pains, never to see God! never to see heaven! never to see any thing to comfort our poor souls! O, we are lost, lost, poor souls, we are lost for ever!—farewell!—farewell!"—In the act of leaving them, these poor creatures cried, "Not yet, Sir, not yet."—Now was the glorious moment come, which the preacher eagerly anticipated, of proclaiming the glad tidings of salvation through a crucified Saviour. Asking how long they would stand to hear the way of escape from the wrath to come? They instantly lifted up their voices, answering, "All night, Sir, all night." Then the preacher, without much persuasion, exhibited, a Saviour, in all his sufferings, merit, death, and glory. They were sorry that such a good being should suffer so much; but the preacher took care to show the absolute necessity of his sufferings. Their manner bespoke an imperfect idea of a substitute. This was soon made clear to their understandings, by comparisons, when the master of the gang cried, "I see it, I see it!" He was asked what he saw? "I see Jesus Christ getting between us and God, and satisfying our great God's justice by dying instead of us." This truly made the preacher's heart glad, seeing the great plan of salvation was so clearly understood by those who declared (although in a land of light,) they never heard of Jesus Christ before.

The preacher sang a hymn:—

"How condescending and how kind
Was God's eternal Son," &c.

and then parted with prayer. They solicited him to return on the Sabbath morning; he did so, and preached on the new birth, and influence of the Holy Spirit. The master gratefully accepted of a Bible, for though the Gypsies could not read, a little boy was among them who was not a Gypsy, that could read remarkably well, having been taught in a Sunday School, at Hastings, in Sussex. They all joyfully anticipated the pleasure of going to the Rev. J. Carter's Chapel, of Braintree, in the afternoon, but met with a disappointment, arising from an unexpected decampment.

"About one month after, in the latter end of November, two Gypsy women called on the narrator, earnestly intreating him to go and preach to them, which they called conversation. Asking the reason why they intreated this favor: Their answer was, "We have heard much about your conversation, Sir, and we would like to hear it. Come, do come, & we will be all ready to receive you." Asking who they were that told them of the conversation just mentioned, they said, "That great deal of Gypsies, Sir, that you were with about a month since. They told us a great deal about your conversation, and we would so much like to hear it. O, Sir, do come to us poor creatures, for we have an invitation for you, if you would condescend to take it, to meet with the Gypsies on Christmas day." That night the narrator walked a few miles to their camp, and in their smoky tent preached Jesus Christ, the only way of salvation, to these poor despised, neglected creatures. After being with them two hours and a half, he bade them farewell, and going behind a hedge, anxious to know what effect the new unheard of doctrines would produce in their conversation, he listened for a short time. In the midst of conversation with each other, one of them said, "Well, I know this, if I could get a house near where that gentleman lives, and could live by my business, I would send all my children to that school there, and hear him as long as I could live." While they were conversing about Adam and Eve, and the evil effects of sinning against God; one of the women said, "However, you see, all the punishment that us women are to get, is sorrow and pains in child-bearing." "Stop, stop," says one of the men, "that won't do, Ann, that won't do. If sorrow and pains in child-bearing be all the punishment that women are to have, what punishment must those have that do not bear children? You are quite wrong, Ann, you women are as bad as us." This led on to a further discovery, and the conversation among themselves was truly interesting.

"One of the children telling a lie, the mother touched it on the head, saying, "What are you telling lies about? Have you forgotten what the gentleman said to night? You will go to hell, if you tell any more lies; let me never hear you tell another, you bad lad, for God will not take you to heaven."

These and several other remarks about Jesus Christ, afforded no small pleasure to the preacher, and he hopes that these facts will afford no small encouragement to the Home Missionary Society.

Your very humble Servant, J. H. C.

DEAF AND DUMB.

Specimens of Composition from Pupils in the Deaf and Dumb Asylum at Hartford.—From the 7th Annual Report.

DESCRIPTION OF A WEDDING.
By a young man 20 years of age.

A gentleman was engaged to be married to a lady and they said this fixed on a day in a month. The bridegroom chose a gentleman to be his groomsmen & the bride also asked a lady to attend her at marriage. The bridegroom sent a billet to a clergyman, who read it about an invitation of giving an unity of marriage to the bridegroom and bride. In the evening the company assembled in a room to attend the wedding and the clergyman was there. The bridegroom and bride were prepared to dress cleanly. The groomsmen and bridemaid put four chairs for them and the bridegroom and bride. They separately went to the two rooms to bring the bridegroom and bride. The groomsmen led the bridegroom and the bridemaid led the bride and opened the door and sat down on the four chairs, which were set. On the left side, the groomsmen sat near the bridegroom, who sat near the bride, who sat near the bridemaid on the right side. Pretty soon they rose and stood and the clergyman also rose and stood and spoke to them and I was not informed what he said. At last the company rose and stood, when the clergyman prayed to God, for the bridegroom and bride. After praying, he told them that they should continue to be united in a state of matrimony for life and they should not desert each other. The bridegroom took off his right white silk glove and put it into the hand of the groomsmen and the bride also took off her white silk glove and put it into the hand of her bridemaid. The bridegroom took the bride's right hand, when the clergyman prayed to God to bless them and also asked them to be continually joined in marriage. They said they promised to be friendly and kind to each other and to be in a continual state of matrimony for life, till death. The clergyman advised them something again. Pretty soon the groomsmen and the bridemaid went from the room into another apartment. The groomsmen carried round some glasses full of one of the liquors with a waiter to the bridegroom and bride and ladies and gentlemen, who took them and drank one of the liquors. The groomsmen carried empty glasses from the company and went to the room. He carried round bridecakes; the bridemaid carried round the cheese with two waiters to the bridegroom and bride and

company, who ate cake and cheese with pleasure. They carried round one of the liquors and cake to the bridegroom and bride and company several times. At length the bridegroom gave the clergyman some money for his coming and praying for him and his bride. At last the groomsmen took the hand of the bridegroom and the bridemaid took the hand of the bride and were in procession and went to the door and bid adieu. The bridegroom took the hand of the bride went to the room because they would stay late and be troubled in the companyroom. Soon the company went away. The bridegroom became a husband and the bride was called a wife. They settled in a house and lived happily and were constant in kindness and friendship.

AN ACCOUNT OF MY JOURNEY.
By a young man 18 years of age.

When I was in the old asylum, next to the city hotel, at the city of Hartford, I wrote to my father to ask him to permit me to go home on the earliest of April, 1818. He answered his letter to Mr. G. one of the instructors of the American Asylum; my father said, that he let me go home at that time. My heart was filled with much gladness. On Saturday, I made a preparation for my taking leave of Hartford, and for my going to Boston. Soon after my packing my clothes into my trunk, I set out on an unpleasant journey for Boston, during one day, with my deaf and dumb friend, and two persons, who took good care of him and me. While the snow continued to fall from heaven, it was difficult for the stage to run in the snow and mud. The three persons and myself had no dinner, therefore we were in a sharp hunger. After the set of the sun, we arrived at the inn, to eat supper and I did not know the name of the village. After supper we rode in the stage all night, and slept not very well; because the stage ran with difficulty in the road on the snow and mud. It was my expectation of reaching Boston in the midnight; but I was very much disappointed and highly sorry for not reaching the city at that time. The sun being risen, we discovered the town of Providence: we approached towards that place, the capital of Rhode Island. We arrived in the town safely at 6 o'clock A. M. —We went up the stairs of the front of the hotel, when we took a beautiful and pleasant view, of the town and landscape. Then we began to eat a good breakfast. At nine o'clock A. M. we took leave of the town, and went to Boston for one day when it was a pleasant weather. We had a very good appetite, in expectation of eating a good dinner at the tavern. After a dinner, we left it, and rode in the stage for Boston. When we discovered the city of Boston and approached to that place we expected to reach there in safety at 5 o'clock in the afternoon. Soon after our arrival, we were dispersed from the stage. My deaf and dumb friend, with me, went to Mr. E. L.'s house and the other two persons were out of the stage. I had a desire to go to my native place but I was disappointed that my father was out of the city. On the Sabbath I remained with Mr. E. L. My father said that I should be going to my birthplace after the Sabbath. I was not willing to stay in Boston, for one day, and I also was somewhat fatigued of remaining in that city, because I had a wish to go home. After the Sabbath, I took leave of Boston with great pleasure, and rode in the stage for H. in hopes of arriving at this town in safety, and of making my parents and friends visit during the vacation, and because my continuing in the old Asylum, for a considerable time made me wearisome, and also the same time, which I did not see them; I wished to take off my weariness to enjoy very good health, and to visit my parents and friends, for the vacation. But only two weeks, I continued to stay in H. and I must again return to the Asylum; because the vacation would finish in one week, and because my father said that the late instructor of the American Asylum would go away with me and my deaf & dumb friend. I was very sorry for not staying home any longer.

THE PRECEPTOR BROUGHT OUT.

During a revival of religion in M., Mr. R., the Preceptor of an Academy in that place, was interrogated by a friend of his in substance as follows: Do you pray with your school? I do, morning and evening. Do you converse with them upon the subject of personal practical piety? I do not, I feel a peculiar difficulty in attempting this. Do you not think it a duty incumbent upon instructors of youth, and if so, how will you answer such a neglect to God, when you and they shall stand before Him? You have a number who are deeply anxious to know what they shall do, and a few who have been brought to rejoice in God, among your scholars, and they have been disappointed that you do not manifest an interest in their situation, and feelings. There is an evident seriousness upon the minds of such of your pupils, and methinks it cannot be a cross to comply with what a majority have desired and expected, and have been grieved because their hopes and expectations have not been realized. He replied, I am convinced that it is my duty, and still it is a cross, which I have not resolution to take up. I can find no convenient time during the day to commence this painful task. What time do you think most proper, morning or evening? Both undoubtedly, was the answer; but it should be by no means, be neglected, in the morning. The mind is not then oppressed by the fatigues of the day, but undisturbed and tranquil, it is better prepared to receive impressions, which may not only last through the day but have often resulted in the happiest consequences. "I am determined, said he, to neglect my duty no longer—to tomorrow morning, if my life is spared, I will make the beginning, and talk faithfully, even if not more than half my school are present."—He was faithful to his word. One of his pupils, a little girl of about 10 years of age, as soon as she could get permission, ran home with joy beaming in her countenance, and her eyes suffused with tears, addressed her mother, "Ma, Ma, I have good news to tell you, the Preceptor has just been brought out." "Just brought out, my dear! you are mistaken." I am not, he certainly has, he too has experienced religion!" "Why my child, he has been a professor of religion for a long time." "Well, Ma, it must be he never experienced religion until now, for he never said a word to us about our souls, and about dying, before, and this morning he talked to us more than half an hour. O, you can't think how we all cry'd! I hope he will talk to us every day;—don't you think he will, Ma?"

Let every Instructor of youth ponder, seriously upon what his feelings will be should he meet reproof like this at the bar of God, and from those little immortals too, who have been committed to his charge, but who have perished through his neglect.

[Christian Gazette.]

OBITUARY.

For the Boston Recorder.

The Hon. RALPH HASKELL, who died at Ballston Spa, the 6th of July last, was a native of Windsor, Mass. A considerable part of his early life was spent in Pawlet, Vt. At a suitable age he chose the profession of the law; and after having attended to preparatory studies with the Hon. Mr. Shepherd of Granville, he removed to Essex, N. Y., and entered on the duties of his profession. He has for 20 years been a most valuable citizen of this town.

As a man, and a citizen, he was highly esteemed.

Hardly was it possible for the breath of slander to sully his good name. He was a sincere, and warm-hearted friend. You might always repose your secrets in the sanctuary of his breast with the most perfect safety. As a civilian, he has been industrious in his calling, and enjoyed a good degree of success. He was a friend to the widow and the orphan. He was always ready to espouse the cause of the oppressed, however

poor his client might be, and however unpopular his own services might be considered.

As a senator, he was judicious; not forward in popular debates, but at the same time possessing a more than ordinary weight of character. He was a steady and consistent patriot. His love of country was strong as the impulse of nature, and bounded only by the grave. And if our free government shall ever be wrecked upon the shoals of infidelity and vice, it will be for the want of just such men as he was.

He first made a public profession of his faith at the organization of the church in this town in 1815. For a season, it may be said that he almost stood alone; for there was not another individual who bore an equal share with himself in watching over and directing the interests of an infant church. And how much this solicitude improved the state of his own heart, may be known from the manner in which he discharged his duty and honored his profession.

His religious opinions were evangelical. He was not dogmatical—but he was not a friend to that liberality of sentiment, which confounds all distinctions, regards all religious tenets alike, and melts them all down to one dead, uninteresting mass of human opinions.

His piety was sincere and ardent, and discovered itself in his daily walk and conversation. He was an exemplary Christian. It has been often remarked that his example would bear a companion, with, perhaps, that of any individual in this part of the country. He was generous almost to a fault. He was remarkably free from that sordid love of money which too often contracts the heart, and kills the virtues of Christianity. He gave freely and liberally for the support of the gospel ministry; and regarded the stated administration of the word of God, as intimately connected with the good of society, and the salvation of souls.

His religion had a cheering influence on his mind, during his last sickness. His disease was of such a nature, and his decline so lingering that it must have been a severe trial to his patience. But under all this discipline, he did not complain. I believe he was at no time without the enjoyment of a Christian hope. His faith was strong. And although he did not express those raptures which have sometimes adorned, and lighted up the evening of a dying saint; he had a grateful sense of the mercy of God through Christ. As a holy incense sends forth a sweeter savor while it is exhaling from the altar towards Heaven: so the piety of this dying saint spread all around a richer fragrance, and shone with a bright lustre, in his last hours, than it ever did before. And when the long expected time arrived, he sweetly took his departure from this world of sin and sorrow, and we trust has already joined the "general assembly of the saints and church of the first-born in Heaven."

Essex, N. Y. Aug. 2, 1823.

LETTERS TO A YOUNG GENTLEMAN, &c.

JUST published, and for sale by S. T. ARMSTRONG No. 50, Cornhill,

Letters to a Young Gentleman commencing his Education. By NOAH WEBSTER, Esq.

CONTENTS.

Letter I.—Instructions respecting Moral and Political conduct; Observations on Duelling.

Letters II, III, and IV.—Respecting accuracy in speaking and writing the English language; Low state of Philology, illustrated by examples from the best authors.</p